

in part by the primary authorities he has cited or failed to cite. These ninety pages could have been put to better service in the exegesis section.

The work is largely free of mechanical and technical shortcomings. The author is to be admired for his bold attempted solutions to two of the complex issues confronting students of the book of Revelation.

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Vardaman, Jerry, and Yamauchi, Edwin M., eds. *Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan*. Winona Lake, IN: Eisenbrauns, 1989. xxiv + 240 pp. \$25.00.

Jack Finegan is known for his many works which attempt to place the biblical events of both the OT and NT in their historical contexts. *Chronos, Kairos, Christos* is a Festschrift presented to Finegan in honor of his eightieth birthday in 1988. Most of the studies in this volume were originally presented at a conference on the nativity in 1985 over which Finegan presided.

As mentioned, most of the volume is taken up with studies on the nativity. B. van Elderen analyzes the structure of Matthew 1; E. Yamauchi discusses the nature of the Magi in Matthew; and the articles by K. Ferrari-D'Occhieppo, J. Vardaman, E. L. Martin, D. Johnson, H. W. Hoehner, and P. L. Maier take up astronomical and historical data often used to date the nativity as well as other events in the life of Jesus. N. Kokkinos, C. J. Humphreys, and W. G. Waddington concentrate on the date of the crucifixion; while R. Beckwith wraps up this section with a critique of some of the methods used in these discussions on chronology. Finally, S. Dockx and D. Moody conclude the volume with discussions on the chronology of Paul's ministry.

Evidently the nativity conference produced little harmony of opinion, for the chronological studies are strewn to the four winds. At one extreme, Vardaman places Jesus' birth in 15 B.C. and his death in A.D. 21. In a variation on the early birth date, Kokkinos places his death in A.D. 36, claiming that Jesus must have been 46 years old in A.D. 34—his date for John 2. For Kokkinos John 2:20 and Irenaeus are more important than Luke 3:23 as chronological indicators. Vardaman and Kokkinos depend on micro-letters on coins, an area of numismatics which is still rather problematic. Martin attempts to place Herod's death in 1 B.C. rather than 4 B.C., a position roundly criticized by Johnson.

In astronomy the difficulties continue. Ferrari-D'Occhieppo dates the nativity to September of 7 B.C., based on the conjunction of Jupiter and

Saturn in Pisces; but Hoehner points out that it is possible for the conjunction to precede the actual birth by as much as a year. Neither writer considers the possibility of the nativity star being a supernatural sign, since supernatural events are not subject to astronomical calculation. Humphreys and Waddington work out possible dates for the crucifixion based on a presumed lunar eclipse that night. Their text is Acts 2:20, in which the prophecy calls for a blood-red moon following the darkened sun described in the synoptic crucifixion accounts. Not only is this text weak evidence for a blood-red moon, but the dust storm which they hypothesize for the darkening of the sun easily may account for the reddening of the moon.

In the two articles on Paul, Dockx concludes in the first that Paul's first missionary journey in Acts 13:4-14:27 is a fiction of Luke, as both chronology and Gal 2 are against it. Moody sets forth a complete chronology of Paul's ministry, including a trip to Spain in A.D. 60-64 based on 1 Clem. 5. Needless to say, all of the chronological reconstructions in this collection raise problems as serious as those they attempt to solve, and few may be recommended with confidence. Beckwith's cautionary article and the critical article of Johnson provide the most solid material available in this book on chronology and astronomy.

In contrast, Yamauchi's article on the Magi and van Elderen's article on the structure of Matt 1 provide solid positive contributions. Van Elderen provides a careful analysis of the first half of the birth narrative in Matthew in terms of both its internal structure and how it prepares the reader for the developments of the book as a whole. Yamauchi analyzes the identity of the Magi, their roles in Babylonian religion, and attitudes toward the Magi in both the Roman world and the Jewish community. He provides both depth and breadth in his discussion and provides the reader with an introduction to the historical figures, as well as an idea of their role in Matthew's narrative.

As with many other Festschriften, *Chronos, Kairos, Christos* is a diverse collection of speculations and problematic papers with an occasional helpful article.

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